

A VIEW

OF THE

Great Encomiums and Praises,

Attributed to Our *HOLY MOTHER*,

The CHURCH of England,

Not only by Her own *SONS* at Home, but also by

STRANGERS Abroad, for the Excellency of Her

Doctrine, Government, Worship & Discipline.

In a *LETTER* from *Gaius Seius*, to *Lucius Tuius*,
His *FRIEND* in the *CITY*.

A *LIST* of the Authors that have Declared in Com-
mendation of *The Church of England*, in the Letter
following :

Foreigners.

Antonius de Dominis, A.B.

of *Spalato*,

Fulgentio,

Grotius,

Gilbertus,

Bucer,

Fridericus Spanhemius,

Causabon,

Beza,

Zanchius,

Danaus,

Calvin,

Ministers at Synod of Dort,

Walachian Classis of Zealand,

Divines during the Exile of

King Charles the Second.

Domesticks.

Dr. Stuart,

Dr. Taylor,

Dr. Pelling,

Dr. Dove,

Dr. Topham,

Dr. Reynolds,

Dr. Stillingfleet,

Dr. Sprat, B. of *Rochester*.

Dr. Tillotson,

Dr. Basire,

Dr. Lloyd, B. of *Worcester*.

Dr. Hammond,

The Royal Martyr.

London, Printed and Sold by *M. Edwards*, against *Nixon's*
Coffee-house Back-door in *Fleet-street*, 1708.

A
V I E W
OF THE
Great Encomiums and Praises, &c,

YOU have so much obliged both me, and your other Friends here in the Country, by sending us those Excellent Sermons, which have been of late delivered from the Pulpit, and since made Publick from the Press, that we cannot but Return you thousand Thanks for this so Great a Boon ; which Thanks are upon (the Earnest Perswasion of your Loving Friends) accompanied with my Country-Present, not to Gratify your Palates, but to Caress and Please your Intellectuals. How, and with what must that be done? You'll say : Even by Tendring you a true Prospect of the Superlative *Esteem* and *Value*, that has been had of the *Good Constitution* and *Pure Completion* of that *Church*, whereof, you have always been, and are at this time, a Worthy Member ; *The Church of England*, I mean, as by Law Established. A *Church*, both at Home and Abroad, accounted to be the best Fence and Rampier, yet Raised in the World against the Wild Freaks and Whimsies of *Enthusiasm*, as well as the Gross and Absurd Follies of *Superstition* : A *Church* that has been under Hard and Direful Circumstances in King *Charles I.* his Reign ; She then, tho' Acknowledging the Antient *Catholick* and *Apostolick Faith*, yet was Condemned by the *Pomificians*, of Novelty in her *Doctrine* ; She then, Exercising *Church Regiment*, as it had been in Use in all Ages, both in, and ever since the Times of the Holy Apostles, was Arraigned and Censured by the *Separatists*, for *Anti-Christianism* in her *Discipline*. The very plain Truth of it, is, she was in those days, like a *Virtue*, between two *Vices*, *Papism*, and *Separatism* ; That an Extream in the Excess ; This in the Defect ; That aimed at the Destruction of the State. This made Horrible Confusion in the *Church*, as We of this



this Nation, by Woful Experience have seen, and Felt, before the most Happy and Joyful Restauration of King Charles II. to the Actual Exercise of his Sovereign Authority over Us. But *e diverticulo in Viam*, Let's return to the Subject Matter, principally design'd, from which we have presum'd to make some little Digression; *Viz.* By offering you Undoubted Authorities, and those not a Few, to shew how much the Church of England has been Applauded, Admired, Revered, and Justified, not only by her own Learned Sons at Home, but by Knowing and Judicious Strangers Abroad, for the Excellency of her Doctrine, Government, Worship, and Discipline. No sooner do I make mention of the Praises given Her in the several Points preceding, but you are ready, I am sure, to know of me the Particular Names of those Persons that have yielded such Encomiums. Lo! Here the Men and their Names, are at your Service, and that in their very own Words and Expressions; And I begin in the first place, by laying before you the Names of the Foreigners.

I. The first that is to lead the Van among the Strangers, shall be *Antonius de Dominis*, Arch bishop of *Spalato*, who (being a Person very well versed in Antiquity) owned our Mother, The Church of England for a Church truly Apostolical, and that too when he was leaving us, and going to Rome.

II. The second is *Fulgentio the Venetian*, the Bosom Friend of the Great Father *Paul*, and his Successor in his Employment in that State, who in his Discourse, did often Express the Superlative Value, and that vast Esteem which he had in his Breast for this Church of ours.

III. The third that shall be produced, is *Hugo Grotius*, (a person for Learning and Moderation, the Phenix almost of his Age) He look'd upon the way of the Church of England with Admiration! as that which came nearest to the Primitive Simplicity; and told our Embassadour in France, that if he return'd Safe from Sweden (which Crown he then serv'd under the Character of Embassadour) He resolv'd to come and Settle, with his Wife and Children in England, as Preferring that Church very much before all other of the Reformation.

IV. The fourth that I shall mention is *Gilbertus*, a German by Nation, who in a Book of his, sets forth our Book of *Common-Prayer*, for a Sample of the Forms of the Antient Church. *Precum fol. 302, 303.*

V. The fifth Man is *Bucer*, whose Judgment being required by Arch-bishop *Cranmer* of K. *Edw. 6.* his *Common-Prayer-Book*, answer'd, *That there was nothing in it but was taken out of the Word of God, or which was not against it, being taken in a good Sense; Some things indeed (saith he) unless they be Interpreted with Candor, may seem not so agreeable to the Word of God; and which Unquiet men, may wrest unto Matter of Contention.* Upon this Occasion, that Book of King *Edward's*, was again Survey'd, and in those Particulars, that were subject to such Cavils, Corrected.

VI. The sixth I offer you, must be *Fredericus Spanhemius*, a Renowned Pastor, and Reader of Divinity in *Geneva*; He in his Dedicatory Epistle, before part of his *Dubia Evangelia*, to th. Incomparable Lord Primate of Ireland, doth Zealously Applaud and Congratulate to Us, the Happy, and (as he conceiveth) flourishing State of our Church under this Government, in magnifying the Graces of God, for the Continuance of the Authority of the Prelates of these Churches. *Epist. Ded. 3 Part. Dub. Evangel. Anno 1630.*

VII. The seventh Person is *Causabon*, a Learned French-Man, who (in his Epistle to K. *James* before his *Exercit.*) doth Profess, that no Church comes nearer to the First, than this of ours, and that ever they who envy her Felicity, do praise her *Moderation*.

VIII. The eighth Foreigner that I shall tender you, is *Beza*, who from *Geneva*, writes thus; *Doctrina Puritas Viget in Anglia, Pure & Sincere; Religion doth purely, and sincerely Flourish in the Kingdom of England.*

IX. The ninth person is *Zanchinus*, from *Strasburgh*, whose Words are; *Per hanc Reginam* (meaning Q. *Elizabeth's* coming to the Crown of *England*) God again hath restored his Doctrine and true Worship.

X. The tenth is *Daneus*, who has declared, that within the whole Compass of the World, hath never seen any thing more blessed, nor more to be wish'd than is Queen *Elizabeth's* Government in the Church.

XI. The eleventh Person that is exhibited, is Mr. *John Calvin*, who (tho' he was constrain'd by the Necessity of the Times, to erect a New Discipline at *Geneva*) yet was so far from Condemning the way of our Church, that in an Epistle to the Duke of *Somerset*, he did acknowledge, *That God had made him an Especial Instrument of Restoring his Pure and Sincere Worship in the Kingdom of England; and he Severely Condemn'd those Seditious and Brain-sick People (for so he call'd them) who under the Colour of the Gospel, would have brought in Disorder and Confusion; And in an Epistle to those Englishmen at Frankfurt, who would have Alter'd our Settlements. The same Calvin intimateth, That there was no manifest Impiety in them; and therefore advised them, not to be Stiff and Capricious above Measure; And in an Epistle to Bullenger, He confesses, That he himself perswaded Bishop Hooper to Conformity. And if you look into what this Calvin hath said in another Epistle to the Duke of Somerset, then Protector of England, you will find, That his Judgment was clearly and fully for Uniformity, in all its Points, and utmost Extent of it, either in Point of Doctrine, or in Point of Prayers, and the Rites and Ceremonies thereof.*

I. *In Point of Doctrine.*

'It is fit (*says he*) to take great Heed of the Desultory Wits, (*i. e.*) The light, Giddy-headed People, that desire for themselves too Boundless a Liberty; The Gate is to be shut against Curious, (*i. e.*) New-fangled Doctrines; And tells us further, That there is for that, but one Ready and Assured way; If there be (*quoth he*) some one form of Doctrine receiv'd of all, which in their Preaching, all should follow; To which also all the Bishops and Parish Priests should by Oath be bound, and that no man should be Admitted to any Ecclesiastical Benefice, unless he promised, that that Consent should be to him Inviolable.

2. *In Point of Prayers, and Ecclesiastical Rites.*

As to the form of Prayers and Rites Ecclesiastical, 'I do (*saieth Calvin*) very much Approve, That there be One certain Form, partly to provide against the Simplicity and Idleness of some, and partly to Demonstrate
'the

the *Agreement* of our Churches between themselves;
And lastly, to provide against the Desultory Levity of
those Men, who are always affecting Novelties.

XII. The twelfth Testimony in the Commendation and Defence of the *Church of England*, shall be taken from the foreign Ministers at the Synod of *Dort*. Our English Divines, viz. *Carleton, Davenant, Balconquhal, Ward and Goad*, that were at that Synod, do give us an Account of the *Sentiments*, that those foreign Theologists had, of the Government Ecclesiastical in *England*; Attesting under their Hands, 'That in a private Conversing with the most Eminent of the foreign *Ministry* there, they found divers times (upon occasion of their Declaring unto those *Ministers*, the Order and Manner of the *English Church Government*) That they were more Ready to *Deplore*, than to *Defend* their own State; and *Wish'd*, rather than *Hop'd*, to be made like the *Flourishing Church of England*.

XIII. The thirteenth Authority shall be Fetch'd from the *Walachian Classis of Zealand*, in Defence of our Church, for the Celebration of the Publick Worship of God out of Prescribed Forms.

That *Classis* writing in the time of our Intestine Wars, in the Reign of *K. Charles the First*, to the *Assembly at London*, did declare their Great Distast against them, who Condemn'd the Use of Forms, in these Words; '*Durum putamus omnes illas Pias Ecclesias Condemnare, quæ ab Apostolicis & Primitivæ Ecclesiæ temporibus, usque ad hodiernum diem, cultum Dei Publicum, ex Præscriptis, certisque Formulis celebrarent. Proinde Hominum illorum præcisam Singularitatem Arguimus, qui omnes Præscriptas Formulas ex cultu Divino Eliminant.* In English thus, We account it Grievous to Condemn all those holy Churches, which from the Apostolical Times and the Primitive Church, unto this Day, have Celebrated the Publick Worship of God out of Prescribed Forms. Wherefore We blame the Precise Singularity of those Men, who would cast out all Prescribed Forms from Divine Worship. *Confid. Contr. Angl. c. 7. qu. 2.*

XIV. The fourteenth and last foreign Example, that
produce to demonstrate, how greatly the *Church of En-
gland* has been Approv'd and Admir'd, for the Purity of
its Doctrine and Government, shall be the Opinion of
the most Learned Divines of the Reformed Churches a-
broad, during the sundry Years of K. *Charles* the Second
his Forc'd *Extermination*; which most Renowned Prince,
in his Royal Declaration concerning Ecclesiastical Af-
fairs, was graciously pleas'd to express Himself in the
following Words: ' We do think Ourself the more
' Competent to Propose, and with God's Assistance, to
' Determine many Things now in Difference, from the
' Time We have spent, and the Experience We have had
' in most of the *Reformed Churches* abroad in *France*, and
' the *Low-Countries*, and in *Germany*, where We have had
' frequent Conferences with the most Learned Men, who
' have Unanimously Lamented the Great *Reproach* the *Pro-
testant Religion* undergoes from the Distempers, and too
' Notorious Schisms in Matters of Religion in *England*:
' And as the most Learned amongst them have always with
' great Submission and Reverence, acknowledg'd, and
' magnify'd the Establish'd Government of the Church of
' *England*, and the great Countenance and Shelter the
' *Protestant Religion* receiv'd from it, before these Unhap-
' py Times; so many of them have with great Ingenuity,
' and Sorrow confess'd, That they were too Easily Mis-
' led by Mis-Information and Prejudice, into some Dis-
' Esteem of it, as if it had too much Complied with the
' Church of *Rome*; whereas they now acknowledge it to
' be the best Fence God hath yet Raised against *Popery*, in
' the World; And We are Perswaded they do with great
' Zeal wish it Restor'd to its Old Dignity and Veneration.
Declar. 25 Octob. 1660.

Thus much may suffice to have spoken of *Strangers*,
that have Rever'd and Magnify'd the Doctrine, Worship
and Discipline, pertaining to the Church of *England*
come now, Good Sir, to lay before you, how greatly
our holy Mother has been Applauded and truly Justify'd
by her own Learned and Judicious Sons, for the Excel-
lency of her Doctrine, Government, Worship, and Dis-
cipline; And we will begin with Dr. *Stuart*. 1. The

1. The first that shall be presented to your View, is the Reverend Dr. *Rich. Stuart* (Dean of *St. Pauls*, afterwards of *Westminster*; and Clerk of the Closet to the Royal Martyr) who thus expresseth himself.

‘ Our Church is not (as some pretend) I know not whether with more Hate, or Folly, grown over with Rust; not so, but (with the *Eagle*) she hath renew’d her Age; she’s very Antient, but yet young in Beauty; And having worn out the Wrinkles of *Error* and *Corruption*, she’s now again grown Primitive. A Church become so Famous for her Faith, that foreign Parts intreat her Communion, as a more special Favour, an *Eastern Patriarch*, and an *Asian Bishop*. His Sermon preach’d on *St. Peter’s Day* at *St. Paul’s Cross*, on 1 Cor. 10. 32. printed *Ann.* 1656.

2. The second Person that I am to mention to you, is Dr. *Jeremy Taylor* (Bishop of *Down*) who setting forth the Excellency of the Church of *England*, in Point of Faith, and Doctrine, writes thus:

‘ It is certain, it professeth the Belief of all that is written in the *Old* and *New Testament*; all that which in the *Three Creeds*, the *Apostolical*, the *Nicene*, and that of *Athanasius*, and whatsoever was Decreed in the *Four General Councils*, or in any other truly such, and whatsoever was Condemn’d in these, our Church hath legally declar’d it Heresy. And upon these Accounts above Four whole Ages of the Church went to Heaven, they Baptized all their *Catechumens* into this Faith; Their Hopes of Heaven was upon this and a good Life; their *Saints* and *Martyrs* lived, and died in this alone; They deny’d Communion to None that Profess’d this Faith, so saith the *Creed* of *Athanasius*; And unless a Company of Men have Power to alter the Faith of God, whosoever live and die in this Faith, are Entirely *Catholick* and *Christian*; so that the Church of *England* hath the Faith, without Dispute that the Church had four or five hundred Years ago; and therefore there could be nothing wanting here to *Saving Faith*, if we live according to our Belief. His Letter written to a Gentlewoman newly Seduced to the Church of *Rome*. print. *Ann.* 1657.

3. The

3. The third Person is Mr. *Pelling*, that tells us, that it is Evident to any indifferent Eye, That the Great Rampier against the Church of *Rome*, is the Church of *England*, whose Doctrines are a certain Antidote against the poysonous Principles from Abroad, and whose Government and Discipline do tend of themselves to Order and Unity at Home. His Epist. Ded. before the Tract, Intituled, *The Good Old Way*.

4. The fourth is Dr. *Dove*, who in Commendation of our Church, delivers himself in these Words: 'We have a Church, whose Doctrine, Discipline, and Government, is Apostolical, and Primitive, defective in nothing so much, as the Obedience of her Members, unless it be the Exercise of her Discipline; The Hatred and Terror of the *Romish* Party, because they know wherein we bottom, having Prescription from the purest Ages, against all their Intolerable *Innovations* and *Corruptions*, maintaining Order and Decency, according to the first Pattern, and most Earnestly Contending for that *Faith*, which was once deliver'd to the *Saints*. His Sermon on *Tit. 3. 1.* preach'd before the Lord Mayor of *London*, on *Michaelmas-day*, 1682.

5. The fifth Person tender'd you, is Mr. *George Topham*, Rector of *Boston* in *Lincolnshire*, gives this Excellent Description of our Mother, *The Church of England*. 'We are made (*saiſt he*) Members of a Church as Pure for Doctrine and Discipline, as any, that either is, or has been these Fifteen hundred Years; a Church, which has no other Rule of *Faith*, and *Practice*, than the *Holy Scriptures*. A Church that receives for Canonical, neither more nor less than those Books, of whose Authority there was never any doubt. A Church that professes the same Faith, and no more than what all *Christians* have made the Badge and Symbol of theirs, namely, that which is briefly comprised in the Apostle's Creed, explain'd in those others, stiled the *Nicene*, and *Athanasian*. A Church, wherein are us'd the same Sacraments *Christ* left in his, and no other. A Church, the Administration of whose Worship and Sacraments, are in a Language understood by all those that are Concern'd in them,

them, as *St. Paul* commanded. *1 Cor. 14.* And those per-
form'd with such Rites, as are consonant to the Word of
God, and Direction of the same *Apostle, 1 Cor. 14. 40. In*
Decency and in Order. And lastly, we are Members of a
Church, which above all other Constitutions in the *Chri-*
stian World, enforces the great Duty of Obedience and Sub-
mission to Kings, and all that are put in Authority under
them, and this not only for Wrath, but for Conscience
sake. *Serm. on Psal. 59.3. p. 31, 32, preach'd 11 April 1679.*

6. The sixth I am to offer, is *Mr. John Reynolds,* and he
has drawn in this manner the true Lineaments of the Re-
ligion profess'd in the Church of *England.* 'A Religion
never sufficiently to be prais'd and commended for the
Certainty of its Rule, which are those Books of Cano-
nical Scripture, of whose Authority there was never any
doubt in the Church: for the Compactedness of her Fun-
damentals, determin'd, and summ'd up in the *Apostle's*
Creed, explain'd in those others, which are called the
Nicene and *Athanasian:* for the Simplicity of her Sacra-
ments, and all her Administrations manag'd in a Lan-
guage, and performed with that Decent Plainness, as
may be understood by all that are concern'd in them:
for the Gravity and Soundness of her Ordination and
Ministry: for the Peaceableness of her Tenets in Obe-
dience to Magistrate: for her Conformity to the *Apo-*
stolick and *Primitive Pattern* in all things, so far as the
Looseness of this Age will bear: for undoubted Assur-
ance of finding Salvation by its Rules and Precepts, if
Resolved to continue in them, and do them. *Sermon on*
Psal. 129. v. 1, 2. Preach'd at St. Peter's, Exon, 5 Nov. 1678.

7. The seventh Person that I shall lay before you, is
Dr. Stillingfleet (late B. of *Worcester*) he utters himself in
the Expressions ensuing: 'It is a vain thing ever to hope
that the *Protestant Religion* can be preserv'd among us
without Upholding the Church of England; for if that
Bulwark be Demolished, our Adversaries will despise all
the lesser Sconces and Pallisado's; They will be but like
Romulus his Walls, which they will easily leap over at
pleasure. *Serm. on Act. 24. 14. p. 50, 50, preach'd at*
Guild-hall Chappel, 21 Sept. 1673. And the same learned

Divine

Divine in another Sermon, does deliver himself in this wise:

‘It hath not been either the Doctrine or Rules of our Church, which have ever given Advantage to the Enemies of it, But the Indiscretion of some in going beyond them, and the Inconstancy of others, in not holding to them. Such is the Purity of its Doctrine, such the Loyalty of its Principles, such the Wisdom, Order, and Piety of its Devotions, that none, who are true Friends to any of these, can be Enemies to it. Sermon on *Phil.* 3. 16. p. 45, 46, Intituled, *The Mischiefs of Separation*. Preach’d at *Guild-hall Chappel*, *Ann.* 1680.

8. The eighth Learned Professor of Divinity, is Dr. *Sprat* (now B. of *Rocheſter*) who has most Elegantly deliver’d himself in the Praise of our Church: ‘We have (*says he*) nothing in our Publick Profession, which the wisest Men, the most Pious Christians may not outwardly Practice; nothing in our Faith, which they ought not inwardly to Believe. We know, and are well Assured, that the only Reason, why our Church is not more generally Embraced and Admir’d, is, because the Purity of its Doctrine, the Sobriety of its Devotion, the Moderation of its Discipline, the Largeness of its Charity, are not more Impartially understood. Our Church in its Spiritual Estate, as you are *Christians*, is most Conformable to the Rules of *Christ*, to the *Apostolical* Practice, and to the Primitive *Institutions*. In its Rational State, as you are Men, its Doctrines are very Agreeable to the Reason of Mankind; Its Precepts most becoming the purest and strictest Laws of Nature, Vertue, and Morality; In its Political State, as ye are *Englishmen*, It is the Interest of our Nation and Government. Sermon on *Mark* 10. 15. preach’d before the King at *White-hall*, 24 Dec. 1676.

9. The ninth person that must be produced in Defence of our *English* Church, shall be Dr. *Tillotson* (late Archbishop of *Canterbury*) who declaring that he had been, according to his Opportunities, not a negligent Observer of the *Genius* and *Humour* of the several Sects and Professions in Religion, speaks thus: ‘I do (*says he*) in my Conscience believe the Church of *England* to be the best Constituted Church this Day in the World; And
‘that

‘ that as to the main, the Doctrine, Government, and Wor-
 ‘ ship of it, are excellently framed, to make Men soberly
 ‘ Religious : securing Men on the one Hand from the wild
 ‘ Freaks of *Enthusiasm*, and on the other, from the gross
 ‘ Follies of Superstition. *Sermon on 1 Cor. 3. 15.* preach’d
 in the Year 1673.

10. The tenth Learned Son of the Church of *England*,
 that I tender you, is Dr. *Basire*, who in his Brief of the
 the Life, Dignities, and Benefactions, &c. of Dr. *Cosin*,
 Lord B. of *Durham*, writes thus in our Churches Praise :
 ‘ Our Deceased Prelate was bless’d in the Place of his
 ‘ Birth, but much more blessed for the State of his New
 ‘ Birth in such a *Christian Church*, the most *Apostolical*,
 ‘ and the Purest of all *Christian Churches* ; *Expertus loquor*,
 ‘ for in 15 Years Ecclesiastical Pilgrimage (during my
 ‘ voluntary Banishment for my Religion and Loyalty) I
 ‘ have Survey’d with an Impartial Eye of Observation,
 ‘ most *Christian Churches*, both *Eastern and Western*, and I
 ‘ dare Pronounce of the Church of *England*, what *David*
 ‘ said of *Goliath’s Sword*, *There is none like it*, both for
 ‘ *Primitive Doctrine, Worship, Discipline, and Government*,
 ‘ *Episcopal Hierarchy*, the most Moderate and Regular :
 ‘ For it was a singular Providence of God to Inspire the
 ‘ first Reformers of the Church of *England* with the Spirit
 ‘ of Wisdom, to conjoyn the Zeal for *Verity*, with due

* Baron. ad An. Christi
 35, & ad An. Tib. Imp.
 10, where he affirms that
Britain was Converted by
Jos of Arimathea.

‘ Reverence to *Antiquity* : For by
 ‘ Cardinal * *Baronius* his own Con-
 ‘ fession, the Church of *England* is
 ‘ for *Christendom*, acknowledged
 ‘ Antienter than *Rome* it self by nine
 ‘ Years ; And it is strange in Rea-
 ‘ son, and more strange in Nature, that the pretended
 ‘ Mother should be younger than the Daughter, but that
 ‘ anything which is Rational is rejected by such as only
 ‘ rely upon a Magisterial Pretence of *Ipsa dixit*, which
 ‘ false Principle smells rank of wilful *Schism*, and also
 ‘ wrongful in *Propria Causa*.

11. The eleventh Witness in Praise and Justification of
 our Holy Church, is Dr. *William Lloyd* (formerly Dean
 of *Bangor*, and now B. of *Worcester*) who doth express
 himself

himself in this manner: ' If any Church which holds the same Doctrine, which retains the same Government, which partakes the same Sacraments, and the same Worship of God, as they did in the Apostle's time, be a true *Apostolical Church*: We are bound to bless God, who hath placed us where we are, who hath made us Members of such a Church, which hath all these Characters, so Intire, and so Visible in it. First, for *Doctrine*, we profess to believe the *Holy Scriptures*, which have Anciently been thought to contain the whole Doctrine of the *Apostles*, we acknowledge for *Canonical Scriptures*, neither less, nor more than all those Books, whose Authority is undoubted in the Church. We profess the same Faith, and no more, than all the *Christians* have profess'd in all Ages: namely, that which is briefly comprised in the *Apostle's Creed*, Explain'd in the *Creeds*, call'd, the *Nicene*, and that of *Athanasius*, and proved in every Article or Point, by the *Holy Scriptures*, taken in that Sense, which is both most Evident in the Words, and which hath been Approved by the Consent of the *Universal Church*. 2dly, For the Government of our Church, as to the Constitution of it, it is according to the *Scripture Rules*, and *Primitive Patterns*: And for the Exercise of it, it goes as far as the Looseness of the Age will bear. If this has weaken'd the Discipline of our Church, we know the same Looseness hath the same Effect elsewhere, even in those Churches of the *Roman Communion*. For the Persons who are Employed in the Ministry, They are such as wholly attend on this very Thing, in the *Apostles* Words; And for our Church of England, I may add, without Prejudice to any other, we can derive the Succession of our Bishops from the *Apostles*, as High as most Churches can, even of them in the *Roman Church*. 3dly, For our *Sacraments*, we use the same, and no other than those which *Christ* expressly left to his Church; I mean, which he both Instituted, and Com-manded us to use, which can be said of no other, than only *Baptism*, and the *Lord's Supper*. Lastly, For our Publick Worship, we have cause to bless God, that hath given us such a *Liturgy*, in which, according to all the Measures

Measures we have of the *Apostles*, we can see nothing
 but, what, as to the Substance, is theirs; And our ma-
 licious Enemies can tell us of no other Ill they see in
 but only this, that the Words of it are ours. The Ma-
 nifestation of this Worship, and of these Sacraments,
 in a Language understood by all those, that are concern-
 ed in them. They can all say *Amen* to their Prayers. It
 perform'd with such Rites, as are not against the Word
 of God, but are Agreeable to it, being only for Order
 and Decency. And we use them not as Necessary
 themselves, but in Obedience to the Authority, which
 every Church hath over its own Members. Sermon
Act. 2. 42. p. 63 to 66, preach'd before the King, 24th
Novem. 1678.

12. The twelfth that I shall offer, shall be the me-
 morable Learned, Reverend, and Pious Dr. *Hammond*, who has
 from the pulpit in this sort deliver'd himself: ' If there
 be any need to heighten it yet farther, Is there a
 Prize more worthy that Masculine Valour, than that
 venerable Sacred Name *Jerusalem, The Mother of Us*
 that brought forth unto *Christ*, begot us to all
 Hope of Bliss, and now, for no other Crime, but, that
 is a struggling under the Pangs and Agonies of a bitter
 Combat with the Ungratefulest Children under Hea-
 ven? The Church of *England*, I mean, which, who
 ever hath Learning and Temper enough to Understan-
 d, knows to be the brightest Image of *Primitive Purity*,
 most perfect Conjunction of the most Antient, and
 holy Faith, that for these twelve hundred Years any
 ever had the Honour of Defending, or Suffering for
 Sermon on *Act. 24, 25*, preach'd in *Lent* at *Oxon.* An. 16

To these 12 preceding Divines (Learned Sons of
 Church, I shall (to Crown my Extracts) subjoyn
 Royal, and Judicious Sentiments of (that most
 renowned Prince, and Glorious Martyr) King *Charles*
 the First, concerning the *Doctrine, Government, and Dis-*
cipline of the Church of *England*; and to that purpose
 I will lay before you his Majesty's Answer to the *Petition*
 that accompany'd the *Declaration* of the House of *Com-*
mons, presented to him at *Hampton-Court*, 1 Dec. 16

In which Answer of his are comprised (as to our purpose) in these very Words :

‘ We are very sorry to hear in such general Terms, ‘ Corruption in Religion objected, since We are Perswaded in our Conscience, that no Church can be found upon the Earth, that Professeth the true Religion, with more Purity of Doctrine, than the *Church of England* doth, nor where the Government and Discipline are joyntly more Beautiful, and free from Superstition, than as they are here Established by Law, which (by the Grace of God) We will with Constancy Maintain (while We live) in their Purity and Glory, not only against all Invasions of *Popery*, but also from the Irreverence of those *Schismatics* and *Separatists*, wherewith of late this Kingdom, and this City abound, to the Great Dishonour and Hazard of Church and State.

I must not here pass over with silence the Advice and Charge, that the same Glorious *Monarch* was pleas’d to give his Son the Prince of *Wales*, in a Letter written to him, touching the Church of England; I shall give it you in those very Words, which came from his own Incomparable Pen.

‘ If you never see my Face again, and God will have me Buried in such a Barbarous Imprisonment and Obscurity; I do Require and Intreat you, as your Father, and King, that you never suffer your Heart to receive the least Check against, or Disaffection from the true Religion Established in the *Church of England*. I tell you, I have Try’d it, and after much Search, and Disputes, have concluded it, to be the Best in the World; not only in the *Community*, as *Christian*, but also in the *Special Notion*, as Reformed, keeping the *Middle Way*, between the Pomp of *Superstitious Tyranny*, and the Mean-ness of *Fantastick Anarchy*.

Thus, Dear Friend, having presented to your View the Names of the Learned Men (both Domestick and Foreign) and how much they have express’d themselves in their Applause, Admiration, and Reverence of the *Church of England*, for the Excellency of her Doctrine, Government, Worship, and Discipline; I shall now put a
Period

Period to this my long and tedious Epistle, with this In-
imation, that though you are already in Possession of a per-
fect Apprehension, in such like Matters as are within the
compass of this Collection of mine; yet I am perswaded,
it will not be Unwelcome, because they may be profit-
able to some others, whose Benefit your *Charity* cherishes
as your own. Howsoever, if any Advantage redound
from it to the Advancement of others Knowledge, I shall
not repent the Employment of the Time that I have be-
stowed upon it here in the *Country*; but in case it should
happen, that I fail in the Accomplishment of my Aim in
this Work, yet would it be Satisfactory to me, that you
alone vouchsafe to accept the same, as well for an Argu-
ment of the Love, Reverence, and Service I owe to our
Holy Mother, The Church of England, as for a present
Testimony, that I am,

Sir,

Your Affectionate Friend

And Humble Servant,



Gaius Seius.

Arch-Bishop LAUD.

THE Walls of the State cannot be broken, but the
Church Suffers with it; Nor the Walls and Fences
of the *Church* Trampled upon, but the State must be
corrupted by it. His Sermon preached before the King,
19th of June, at Wansted, Ann. 1621.

F I N I S.

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